



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE PHILOSOPHY OF FAITH. By Bertram Brewster. London: Longmans, Green & Co., 1913. Pp. 201.

Mr. Brewster's purpose is to vindicate the reasonableness of moral and religious beliefs higher than those pronounced reasonable by the application of the methods of natural science. In the Introduction and the chapter on Truth he argues against rigid adherence to the 'agnostic principle' as enunciated by 'rationalist' writers like Huxley, Clifford, Leslie Stephen, and Romanes. There are a number of beliefs outside the field of natural science altogether, which are of fundamental importance to the welfare of the individual and of the human race. Such beliefs may be cultivated, or weakened and lost, and it is our duty, other things being equal, to hold to beliefs which are morally more valuable. "Men do not sufficiently realize that they have a responsibility in regard to the government of assent." It is true that such considerations as these cannot produce immediately particular convictions on matters of theology. One cannot directly coerce one's own beliefs: a man's explicitly formulated belief that it would be good for himself and for others to believe that God exists, will not of itself enable him to believe that God exists. The business of a philosophy of faith "is primarily, not to create new convictions, but to provide a *rationale* for those already entertained, or, if need be, to demonstrate their irrationality." Nevertheless, the appreciation of the legitimacy of such 'extra-beliefs' as that in the moral government of the world may do much to free the mind from the depressing effect of a vague scepticism which is inimical to the higher interests of the soul.

With this one may be disposed to agree. What one feels disposed to object to is the way in which, having vindicated the general reasonableness of moral and religious beliefs as against a rigid application of Huxley's 'agnostic principle,' Mr. Brewster proceeds, without further ado, to assume particular items of orthodox theism. Thus at the end of the Introduction we are told that "either we must suppose reason itself to be a product of blind forces in their nature and origin destitute of reason, or we must believe that there is a Providence which concerns itself in some wise in the making of human intellect, and why not, therefore, with our further spiritual development?" There are surely many 'extra-beliefs' which stop short of a be-

lief in a wise Providence. So, also, at the end of the first chapter (on Truth), Mr. Brewster says: "That the real nature of things is neither hostile nor indifferent to spiritual interests we are bound to believe; and the very existence of knowledge is but the first of many intimations which point clearly to this." It may be reasonable to hold other beliefs than those yielded by natural science, but this is merely to clear the ground for a discussion of such other beliefs each on its own merits, and with a due regard to the kind of evidence which is appropriate to such beliefs. Moreover, in several passages Mr. Brewster appears to assume without question not merely that the course of organic evolution is such as must lead inevitably and invariably to the survival of higher and higher forms of life, as a biologist would understand the term 'higher,' but also that "nature is perpetually striving through cosmic and secular forces for the renovation and betterment of mankind, her chosen ones, often in spite of themselves." It is not at all obvious that the conditions of survival are such as to necessitate progress in biological evolution, still less that nature may be trusted to insure the triumph of good over evil. Such optimism is not necessary to a theistic position and does much to discount the real fervor and eloquence with which Mr. Brewster argues for theism in the later chapters. Of a piece with his optimism is the subjectivism of Mr. Brewster's theory of knowledge. On page 191 he says, "In order to know anything, truly and certainly, it is necessary to be that thing, or to comprise it within one's subjective consciousness." On page 165 he argues that "all consciousness is properly consciousness of self, in the wider sense, that is, of the contents of one's own consciousness. To deny this is self-contradictory." It is self-contradictory to deny this statement, because this statement is a tautology, meaning no more than that I am conscious only of things of which I am conscious. On the other hand, if the statement is anything more than a tautology, it may be argued for, but it is by no means self-evident.

Birmingham, England.

E. H. STRANGE.

L'UNITÉ MORALE DES RELIGIONS. Par Gaston Bonet-Maury.
Paris: Félix Alcan, 1913. Pp. 214.

The motto of this book, taken from M. Sabatier, indicates its main thesis: "A mesure que les hommes approfondissent leur